

A HISTORY
OF THE
Colored People of South Carolina
WITH AN ACCOUNT OF
THE ORIGIN AND PROGRESS
OF THE
COLORED RACE AND HUMAN SLAVERY.

BY

~~PROFESSOR~~ EDWARD W. WILLIAMS,
Lecturer on Political and Historical Subjects.

FACTA NIGRI HOMINIS HIC JACENT.

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1882.

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DEDICATION.

*TO THE
COLORED PEOPLE OF SOUTH CAROLINA*

*This record of your forefathers' struggles is most
regardfully inscribed.*

Respectfully,

EDWARD W. WILLIAMS.

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PREFACE.

IT would be useless for me to name the many reasons that impelled me to write this little treatise. However, after witnessing the growing need among our people for history, I thought that I would spend some time in searching and recording such portions of the History of the Colored People of South Carolina, as I could get under very unfavorable circumstances. I found the task much harder than I thought it was, because the old historians of South Carolina, who are the proper authorities of the history of the State and people, had very little to say about the slaves. However, I have selected a series of indisputable facts that will add lustre to the name of the Colored Carolinians. You who wish to sympathize with suffering humanity, attend to my story. My story is no fable made up to tickle the imagination of the reader. It is a record of an unfortunate part of the human family. The deeds of the Colored Race are just as interesting to mankind, and have as much title to the annals of time, as those of any other race.

And he who disregards the history of his own race, renders his own worth in utter insignificance. Of course, this is not a full history of this people. But, I think it better than none.

I have had occasions for naming a few leading men of our people, and I hope that those that I haven't named will not think themselves slighted.

Up to this time, I have taken no active part in public affairs. I stood as a careful observer upon the political river. And now, in my 23d year, having passed a life of hardship and toil, I feel myself called upon, as by the impulse of fate, to defend the rights of the unfortunate race, to which I belong. In my feeble effort to perform this sacred duty, I hope that I will receive the aid of all my fellow-men, who know (as all ought to) that we are one in blood and one in color. And if they fail to regard my works, I know that I will have, as I have always had, the sanction of the Most High, the Most Holy, the Supreme Ruler of Heaven, earth and hell. With this reliance I now begin my story which I hope will be alive and of use when my body be sleeping in the grave and my soul appears before the high tribunal of Almighty God.

EDWARD W. WILLIAMS.

Sumter, South Carolina, Dec. 27, 1881.

CHAPTER I.

THE COLORED RACE.

THE history of the colored race has called forth more speculation than that of any other race. It has received the attention of men of all climes and ages; and the various ways by which it has been turned by the wheel of fortune have properly won for it the terms remarkable and peculiar.

The archives of time have been ransacked diligently through, in most cases erroneously, in accounting for the origin of this race. But a survey of the field of history teaches us, that the colored race is descended from Ham, son of Noah; that Ham migrated to Africa with his sons, Menes, Phut, and Cush, and from these the colored race sprang. This is a settled fact, which no learned man will dispute. Again, we learn that the original settlers of Egypt and Ethiopia were black—consequently, the original part of the colored race. We do ~~not~~ know that the Ethiopians were black. Taking it for granted that the first settlers of Africa were black, we claim for the colored race a noble origin, which no authentic historian can dispute. This race was one of the first that engaged in science, arts and literature. It was this

race that instructed the world in the all-important topics of ancient days. It was this race that filled ancient Africa with those noble and wondrous specimens of human arts. It built the great Pyramids of Egypt, the obelisk and those beautiful cities of the Nilotian region. The learned men of ancient Greece and other countries went to Africa in search of wisdom. Before civilization reached the shores of Greece, or the blood of Spartan patriots dyed the fields of Lacedæmon, the colored race was the leading one on earth. And, for centuries, it disseminated its boundless treasure of knowledge to other nations. But, while the negro race was at the zenith of civilization, it degenerated in consequence of a long and bloody revolution, of convulsions within and invasions without. The invasions of the Persians, Assyrians and other nations upon Africa, destroying, as they did, gods, cities and men, put an end to African greatness. Then the colored race went down after it had instructed mankind in that knowledge which enlightened the rusty inhabitants of ancient Greece and Rome, and made for them an everlasting and honorable abode in the memory of man.

Then slavery laid hands upon the colored race. The world rose up against it. And to-day we see people of this race, scattered in various parts of the globe, hewing wood and drawing water for their fellow-men. They are scorned by man; they are oppressed by man. God All-mighty has made all men

of the same blood. He is the common Father of all, and no man has a right to oppress another. Whosoever does so will undoubtedly receive the severest punishment of a future state. It is a distinct and prominent part of this race, domiciled in the limits of South Carolina, that this book is to treat upon. But it is but justice for us to make a few remarks upon the character of our ancient ancestors and their land. It is said in Scripture that Nimrod, son of Cush, was the first monarch. So the first mortal that wore a royal diadem, was a negro. He it was who built the first city (Babylon) from the ruins of the Tower of Babel. He it was, who reared the first political government the world ever saw. It was the colored race that fed the ancient world with the corn of its ancient granary. For Moses says in the twelfth chapter of Genesis: "And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was greivous in the land."

CHAPTER II.

SLAVERY.

SLAVERY is one of the qualities by which vice has succeeded in injuring all that religion holds dear. It is an institution that does not regard the right of any that may, unfortunately, become its victim. It is the goal of rapacity, the pride of inhumanity and the foul usage of barbarous man.

Slavery has deprived man of the blessings intended for him by Nature. She has made life a burden. Slavery has taken the place of religion, invoked the blessings of God on its institution and sung the pæan in honor of His name. It has robbed religion of her glory, and has polluted the shrine of Christianity. This world was not made for the abode of such an execrable creature. But slavery has made this beautiful kingdom a pandemonium where vile men lust for dominion, and overturn the grand principles on which rest the happiness of all mankind.

And now it presents to us a record of shame and corruption. It has stained the altar of human liberty with its blood, and filled our world with every species of wickedness. Its system has called forth the resentment of high Heaven, and its practice has been denounced by every lover of mankind.

Whence came this Demon?

It must have been among that crew of fallen angels that warred against Heaven, caused our first parents to disobey the command of the Most High, and consequently hurled the human family from the height of bliss down to the abyss of misery.

Let slavery be forever damned. Let it find no resting place upon this beautiful globe. Let the strong, musical and peaceful voice of Christianity continue to cry out against it. Slavery is the oldest institution on earth. It received its missson from vice, and was conducted into the inmost recesses of the human heart.

The Bible is the oldest and most authentic history we have, and the first mention made of slavery in the Bible is in Gen. ix: 25. In this we see that Canaan, son of Ham, was doomed to be a slave because of the contempt done to Noah by his son Ham. But it would not be reasonable to suppose that this was the origin of slavery. It might have been originated before the flood.

For the same feeling that made Cain kill Abel could have made any of the other descendants of Adam enslave their fellowmen; and as there was such an amount of wickedness on the earth prior to the flood, there is much probability that slavery was among it. It is a prevailing opinion among mankind that the curse put upon Ham's son, Canaan, was the cause of our race being slaves to the white race. But this we dispute. That curse was put upon Canaan and his

descendants and it was effected when the Canaanites became slaves to the Jews. It is said by some writers that slavery existed among all the ancient nations. It existed among the Israelites, the chosen people of God, and the interpreters of His religion to mankind.

In ancient Greece it found a resting place; and there it stood while Liberty was announcing herself Goddess of all, and Eloquence was shaking the very walls of Athens. It grew in Greece with the same rapidity that distinguished it in the annals of Egypt and Carthage. And Rome, though she freed herself from the tyranny of Tarquin and overturned the load which many an ambitious aspirant had treacherously placed upon her, took along in her march this evil of mankind. So widely extended was this doctrine, that it stopped not at the mansion of the enlightened nor the tent of the barbarian.

CHAPTER III.

THE AFRICAN SLAVE TRADE.

OF all the abominable systems that have clogged the wheel of human prosperity, none was more detrimental in its nature than the African slave trade. The shocking and inhuman practice of sacrificing human beings to wooden gods, which existed among the heathens of antiquity, was certainly not more horrible. Bring together the aggregate cruelty and barbarity of the heathen world, and you will not find a parallel to the African slave trade. The inhuman oppression of the ancients by the iron rod of tyrants, the cruel worship paid the god, Moloch, in the valley of Hinnom, the gladiatorial combats of by-gone days, are matters inferior, in a barbarous point of view, to the trade in question. The wickedness of the ancients was partly owing to the want of that Saviour that was promised, in the day man broke the Divine law.

In the year of our Lord Jesus Christ, 990, the Moors organized the trade which is made the subject of this article. The Moors inhabited that part of Northern Africa called Mauritania. They organized this trade at Nigritia; for, Bancroft

says: "The Moorish merchants from the Barbary Coast first reached the cities of Nigritia, and established an uninterrupted trade of Saracen and European luxuries for the gold and slaves of Central Africa." And now the African slave trade was organized, the Moors continued in it till their progress to wealth was marked by rapid strides.

It was not long before the attention of the Portuguese, a people inhabiting a small territory in southwestern Europe, was attracted to this trade. And, continues Bancroft: "The Portuguese are next in the market. Antonio Gonzales, who had brought some Moorish slaves into Portugal, was commanded to release them. He did so, and the Moors gave him as their ransom, not gold, but black Moors with curled hair. Thus, negro slaves came into Europe."

About this time, Portugal took great interest in maritime discovery. She fitted up fleets and made all arrangements for a survey of that Continent (Africa) that had been furnishing the Moorish people with labor, gold, ivory and other precious articles. All along the shores of Africa, the Portuguese navigators discovered islands, capes, and other divisions, to which they gave names—sowing in the meantime the seed of the slave trade. Portugal had just risen from obscurity, where she had been lying for ages in utter uselessness to herself and Europe.

In 1444, according to Bancroft, Spain joined the band of slave dealers. Her devotion and zeal for

the propagation of the slave trade, soon gave her the most prominent position among the vile and God-forsaken crew that so faithfully participated in the trade.

America being discovered, Spain fell upon her soil as though she alone had a right to her inviting region; and, in America, the cultivation of her soil was dependent on African labor. Holmes, in the first volume of his *Annals of America*, says: "In 1563, the English began to import negroes into the West Indies. Their first slave trade was opened the preceding year on the coast of Guinea. John Hawkins, in the prospect of a great gain, resolved to make trial of this nefarious and inhuman traffic. Communicating the design to several gentlemen in London, who became liberal contributors and adventurers, three ships, in good order, were immediately provided, and with these and one hundred men, Hawkins sailed to the coast of Guinea, where, by money, treachery, and force, he procured at least three hundred negroes and now sold them at Hispaniola." And, continues Holmes: "A Flemish favorite of Charles V, having obtained of this king a patent containing an exclusive right of importing four thousand negroes annually, to the West Indies, sold it for twenty-five thousand ducats, to some Genoese merchants, who first brought in a regular form the commerce for slaves between Africa and America." We learn from Greeley, that, "Upon the establishment of

the Assiento Treaty, in 1713, creating a company for the prosecution of the African slave trade, one-quarter of the stock was taken by Phillip, of Spain; Queen Anne reserved to herself another quarter, and the remaining moiety was to be divided among her subjects." Speculators throughout Europe began to organize companies for the purpose of more advantageously carrying on the slave trade. Throne, nobility and common, all shared in the wicked plot. The very thoughts of this institution filled the hearts of all traders with high hopes of success. Avaricious profligates steered their way across the wide ocean in search of African slaves. America, where millions of acres of land were lying, had to be settled, and her soil cultivated by African labor. Fame ran over the land carrying the news that a new babe was born, on whom the future prosperity of the whole world depended.

We now turn our attention to that part of America, called the United States; and, particularly, to the first settlement, which was made on the James River, in the year 1607. As all readers are aware of the settlement of Jamestown, we will say no more than remind the reader of the bare condition of the settlers, and the country settled by gangs of English loafers, drunkards and profligates whose avarice hastened them on to this promised land, where nothing could be seen but a dreary wilderness filled with savage men and noxious animals. But thirteen

years after the landing of the whites (1620,) a little brig sailed up the James River, and landed at Jamestown its articles of traffic, which were found to be twenty Africans.

On the St. James we see the brig,
The eager people cried ;
We'll take the little and the big,
The farmers all replied.

Now was laid the foundation of future strife and calamity. The seed of evil was now sown. Then was born the demon that sought to divide the nation in 1861, and establish a kingdom with slavery as its cornerstone, over which he was to reign, till time should be no more. He it was that caused thousands of our countrymen to be lying in the cold grave, over-flowed the land with orphans and widows ; and filled a once rich country with poverty and devastation. Still viewing the infant colony at Jamestown, we see the foundation of a mighty government laid, whose lands in future ages became the refuge of the oppressed subjects of foreign governments. Emigrants flocked to this Eden. The conductors of the slave trade looked upon Africa as an object of gain. African slaves were not sought for by speculators only, but philosophers, statesmen and divines engaged in it. Reader, can you imagine on what a slender thread our forefathers hung ? Day after day the shores of Africa were disturbed. The fate of her inhabitants hung upon the issues of the

hour. What could our forefathers imagine when they saw their little ones hurled from their tents, filling the air with sorrowful cries? All shared in one common lot: kings were taken from their thrones and with their subjects, became the victims of kidnappers. The little huts that knew them once, were to know them no more. Their departing sighs bade a long farewell to their sweet homes. In vain did they resist their captor; in vain did they, in countenance, if not in speech, invoke his mercy. In the looks of the poor captives, the horrors of a future land, could almost be seen. Ah! where was humanity in this hour? How could she witness the scene? But her voice was not regarded. Vice commanded and man obeyed. The tears, the groans of men, women and children, reached the ear of no sympathizing heart.

“On board the ship with shrieks and tears,
 Their land no more to see;
 To be the slaves of Christian heirs,
 In lands beyond the sea.
 ‘All ready!’ cried the captain,
 ‘Aye, Aye!’ the seamen said,
 Heave up the worthless lubber,
 The dying and the dead!”

All along the American shores of the Atlantic, anxious men of all trades stood in one continued gaze, awaiting the arrival of the negro vessel. All along the shores of the Atlantic, new States were being organized with slavery as their corner-stone.

CHAPTER IV.

SLAVERY IN SOUTH CAROLINA.

THE State of South Carolina, whose history we are now to survey, occupies a prominent position among the sister States of the American Union. There is no other State in the Union, whose deeds have furnished more intricate subjects for men of all ages and climes. No State has done more to clog the national wheel of prosperity; and no State has done more for the acquisition of that independence on which the prosperity of the nation depends. She is the ground of many a scene. Bounded on the north by North Carolina, on the west by Georgia, with her eastern and southern shores washed by the waters of the Atlantic, South Carolina embodies in herself a landscape filled with objects the most imposing and attractive. She covers a space of over thirty thousand square miles, whose surface is occupied by one million people. Her plains are crossed by mighty rivers and beautiful lakes, covered with rich valleys and picturesque hills, in and over which the animal tribe may roam for pleasure.

This State was first settled in the year 1670, at its south-eastern corner, called Port Royal, by emigrants from England.

But this settlement was broken by the removal of the settlers to a new place that was between the Ashley and Cooper rivers. This removal took place about the year 1671. And in the year 1672, Governor Yeamens, who was sent by the Lord Proprietors of England to govern the small colony, brought with him four hundred and twenty-five negroes from the Island of Barbadoes, in the West Indies.

These were the first negroes brought to this State. But before we say any more in relation to them, let us take a view of the infant colony. One in this age can hardly conceive the enormous amount of hardship and toil that awaited the early settlers of South Carolina. Here was a region covered with swamps, grown up with trees, herbs and other rude plants, and from time immemorial the abode of savage men. The Ashley and Cooper rivers where the settlement was, knew no other cry save the ferocious yells of the Indians. The soil of old Carolina had never been cultivated. But these disadvantages stopped not the importation of emigrants. And had they been men accustomed to manual labor the colony would have been rid of much trouble. But being the remnant of the old aristocratic stock of England and France, they had sought a home here for the purpose of satisfying their greed for sovereignty.

In 1680, the old settlers, with the new, migrated lower down in the angle between the Ashley and

Cooper rivers, and thus founded the famous Charleston. The Grand Council, to whom belonged the Government of the colony, had ordered a town to be built. The Grand Council had also encouraged those that owned slaves to have them instructed in carpentry and all other trades that they might be enabled to assist not only in the cultivation of the soil, but in the building of houses, bridges, etc. While these things had to be done, the facilities for doing them were almost inappropriate. Agriculture was the only occupation of the people, and that tended only to production of corn and indigo. It was now that all eyes turned to the colored people. The whole machinery of manual labor was to be wielded by the unfortunate sons of Africa. When the foundation of the city of Charleston was laid, colored men were there as well as whites. Upon their shoulders they carried heavy materials out of which grand houses were built. Stores were to be raised wherein commerce could find patronage. Churches, school-houses, all were to be built; and while these things had to be done, fields had to be cultivated, and cattle had to be raised. Here the black man was called in because he alone was able to undergo the hardships of the field, the heat of the sun and the cold of winter. He was the only companion the white man had in this hour of need. He was their "shelter from the stormy blast, their hopes for years to come." Dense forests along the Ashley and Cooper rivers were to be cut down. In those times man underwent

much danger by going in the forest. But tradition says our forefathers bore their crosses well. From the year 1700 to 1731, grave subjects agitated the minds of the white people of the province. The most of them belonged to the Episcopal Church of England. The representative of that Church in England very properly brought to the mind of the whites the importance of their duty in instructing the slaves in the Christian religion. This proposition was accepted by a part of the clergy, but refused by the laity in general.

It was claimed that the negroes had no right to the Christian religion ; that they were not brought here for the purpose of instruction, but of labor. Some of the whites wanted the slaves to work on Sunday. This class held that there was no time to be spent in telling slaves about Him who reigns above the sky. One class of the whites thought religious instruction too high an honor for the poor sons and daughters of Africa ; that it would be putting them on a footing with men and women ; and that they ought to be placed in a position between man and beast. They did not think that the poor men and women that tilled their soil and built their houses had any right to hear the holy words of God.

In this respect, the whites exceeded in barbarity and impiety the heathens of ancient times. We have already remarked, that the clergy of South Carolina joined those of England in their proposition to the slave-

holders of the colony. The proposition in seventeen hundred and twelve found some favorable place in the colony. Some pious Christians, at last, agreed to the plan. So the Legislature, on the seventh of June, seventeen hundred and twelve, passed an Act declaring it lawful for persons to instruct their slaves in the Christian religion. The following is a part of the Act: "Be it, therefore, enacted, that it shall be, and is hereby declared lawful for any negro or Indian slave, or any other slave or slaves, whatsoever, to receive and profess the Christian faith and be thereunto baptized." The Legislature passed this law more for a sham, than anything else. Because, had the Legislature been sincerely in favor of christianizing the slaves, it would have encouraged the religious instruction of the slaves. But not one word of encouragement was given—only a strong assurance that their slaves will not become less governable by christianity. Another evidence that this law was simply a sham to the spiritual head of the church in England, was that it took no effect. Its abhorrence was so deep in the mind of men, that it was useless to commend it. The saying, that negroes are unfit for anything but "hewers of wood and drawers of water," was now conceived. It breathed itself forth as the basis of principles so vital to humanity, that it has outlived, in spirit, the institution of its origin. This principle was the basis of the school of Calhoun and others. And it still lives with all of its original

vigor. The Bishop of London, in seventeen hundred and twenty-seven, seeing the failure of all past efforts of the Church of England, to convince the whites of their duty as Christians to instruct the slaves, addressed a pastoral letter to them (the whites) in which he said: "If it be said, that no time can be spared from the daily labor and employment of the negroes, to instruct them in the Christian religion; it is in effect, saying, that no consideration of propagating the Gospel of God or saving the souls of men is to make the least abatement from the temporal profit of the masters, and that God cannot, or will not, make up the little they may lose in that day, by blessing and prospering their undertaking by sea and land, as a just reward of their zeal for His glory and the salvation of men's souls." We are sorry that we have not the room to insert the whole letter, but suffice it to say, that it was an earnest appeal to the hearts of men and women, to bring their slaves up in the Christian religion. They took the negroes along with them in their houses, and in the different places of business, but refused to allow them a hearing in the church of God. Our forefathers were to grow up like the beasts of the forest, knowing no God and obeying none. Among the many difficulties of the rising colony, there was one which will be long remembered. This existed in the connection of the whites and Indians. The Indians claimed this as their country, by all the rights that men hold dear. They looked upon it as

one of the choicest blessings of Providence to them. An enmity, apparently destined never to be abolished, arose between the white man and the red man. And as Hannibal swore eternal hate to Rome, so did the red man swear eternal hate to the white man. The chief happiness of the Indian was in the mischief he could do his white neighbor. Toward the black man he had a different feeling. He looked upon the black man as being a conquered, helpless and harmless being, who had fallen a victim to the rapacity of slavery. But the depredation of the Indians upon the settlers, injured both black and white. The slaves had to share the hardships of the masters. Here we see the negro had to suffer for a wrong they never committed.

We underwent much damages,
More than we can now tell;
When we helped to drive the savages
From the land they loved so well.

CHAPTER V.

THE YAMASSEE WAR.

THE fifteenth of April, 1715, will be ever remembered in the history of South Carolina. The population of the State was about twenty-five thousand; ten thousand whites, and fifteen thousand colored. Prosperity had just visited the colony, and it was thought she would remain. The little, petit rows of the Indians and settlers had now turned into a project that was to sweep the whole Colony of every human being. The Yamassee, a mighty tribe of Indians, who is no less distinguished in history than in fable, instigated the war in question. This war began on the date given above; and in the south-western part of the State, near where Colleton now stands. The Indians arose, now, in a body to revenge the white race. They broke upon the Colony like a torrent, and destroyed the lives of men, women and children. Their scalping knives went to the heart of many poor creatures. In consequence of the situation of the settlement the negroes under-went more damages than the whites. The negroes could make no successful escape. And as this was the first time the Indians arose in so formidable a manner, the settlers were wholly unprepared. So, unknown to all

but themselves, the Indians entered the large plantations and where they killed one white, they killed ten colored. Our forefathers and mothers fell a prey to them; some they captured, some they massacred, but none they let off for mercy's sake. The white people in the beginning of the war, left their plantations and went down to Charleston for safety. Preachers closed their church doors and the song of the Psalms was not heard. But the poor negroes knew no-where to go. They had to stay and taste the bitter cup; old mothers, that were broken down by years of hard labor, and unable to run, had to swallow death on the spot; old men, while struggling for the protection of their wives and children, fell to the blow of the tomahawk; in vain did little infants scream out for their dying mothers; the old, the young, the maimed and the blind shared in one common ruin. The Indians, in fact, had nothing against the negroes, but they thought by destroying them, they would injure the whites in the loss of their property. Amid the general massacre that reigned over the State, while every coming hour brought death or bloodshed, and every rising and setting sun warned man of calamity and distress, there was no nook or corner in South Carolina in which the poor slaves could find a hiding place. Charleston was filled with white refugees who had left their plantations and slaves, and gone there for safety. While there, they appealed to the Governor for means to repel the invasions of the Indians. The Governor

organized a militia company composed of white and black men, and despatched them to the field of battle. So the whites that had left their homes returned, and, with their slaves, shouldered the weapons of war. Side by side, they went to face their foes. At Pocotaligo, near Colleton, the slaves distinguished themselves for bravery and valor. The battle of Pocotaligo was marked by daring deeds done by negro slaves. The battle raged for hours; the shrieks of the dying were heard all around; the earth drank up the blood of black and white. The whites refused to take the slaves along with them to church, but were glad to get them at the seat of war. After the battle of Pocotaligo several others were fought, in which our forefathers stood their part. The whites becoming victorious drove the Indians in retreat and returned home to rebuild their country that was made an empty wilderness by the ravages of the Yemassee. Both black and white helped to remove the sadness that was spread over the Colony. And while the colored men were busily turning the wheel of progress, their white masters did nothing but watch their movements. They had seen what the slaves were—so obedient and kind to their masters. But, nevertheless, no sympathy was shown to the poor slaves. This was one of the times that virtue found no reward.

CHAPTER VI.

INSURRECTION OF THE SLAVES.

IN the year 1738, the slaves sought to overthrow the institution of slavery, under which they had been groaning for sixty-six years. It is true that a worm will turn when trampled upon. Near Port Royal, the slaves met for the purpose of taking into consideration their situation and to provide means for immediate recovery. Having met and devised their plan, they hastily proceeded to put it into operation. They made up a company of two hundred infantry, and having chosen one of their number, a giant negro named Cato, as commander, they undertook on a Sunday, the daring project. Armed with guns, clubs and knives, they went across the country conquering and to conquer; gathering in the meantime all the slaves on the plantations through which they passed. But ere the sun went down, they were overtaken by a company of whites. Seeing their old masters approaching them they feared not, but continued their course with the firm resolve to be freed or be killed. The white company, ready and equipped for battle, began their firing upon the rebelled slaves. The poor slaves were now called upon to take the alternative—running or fighting. Led on by the brave

captain Cato, they entered into the scene of death and bloodshed. But being without the requisite means, the slaves could not endure long with their enemy. Their ammunition being out, they had to retreat; consequently they were subdued. This was the first general insurrection of the slaves in South Carolina. And from that time up to emancipation, insurrections of the slaves were practical. These acts of our forefathers must ever be remembered because they are indications of bravery, valor and other warlike qualities.

CHAPTER VII.

THE CONTINUATION OF SLAVERY IN SOUTH CAROLINA.

THE calmness that followed the insurrection of the slaves brought with it much improvement to the State. Among them was the establishment of a school for colored children under the control of two colored men—Andrew and Harry. It is pleasant to learn that in 1740 there were educated colored men in South Carolina. In the same year, though, the Legislature passed an Act encouraging the importation of African slaves, and provided for the unavoidable punishment of all persons that may teach the enslaved negroes to read and write. Slaves were fast pouring in and settlements toward the north of the State were as fast being made. And as the State grew in its agricultural, mechanical and commercial departments, the undying lust for negro slaves grew also. Slavery continued to increase in power and in the glory of South Carolina, until the Revolutionary period, when, in some degree, it was checked, in consequence of the tyrannical aggression of Great Britain. In the Revolutionary period South Carolina took a prominent part. And no less prominent was the part of the slaves whom she had in her borders. In the year 1775, when

South Carolina joined the other Atlantic States of North America in rebelling against the Government of Great Britain, to which she was in subordination of political alliance from her infancy, she consisted of nearly one hundred and fifty thousand slaves thinly settled all over South Carolina. The white population was, of course, far less than this. In the beginning of the war, the white people placed high prospect upon the slaves. South Carolina had her part to bear in the war. She called upon all her sons, native and adopted, to come to her rescue. To her call none gave adherence sooner than the slaves. Every white youth that did not go was looked upon with scorn, so fervent became the desire of every youth to act on the stage of war. South Carolina soon rose to a position of honor in the lead of the confederation. The trustworthy companion of every soldier was his own negro slave. At the same time the slaves had the crops to tend that fed the army; provisions had to be carried to far off fields of warfare, where hungry soldiers were struggling for their country's independence; the wives of warriors had to be fed and clothed, while the aged and infirm were dependent upon public charity. The requisite means for upholding the Government had to be got. And while all these things were to be done, while every emergency called for labor, no class of people was found adequate to the various requirements but the colored race. The colored people served their mas-

ters in the war, as well as at home, for tradition has not failed to tell us that fields of many hard fought battles were dyed with the blood of the slaves. They locked arms with their young masters, and in spite of hardships, toil, bloodshed and death, became victims for their country's cause. But when the British took South Carolina they eagerly sought the aid of the slaves. The slaves were such an important factor that the party that gained their good will, had five chances to become victorious, while the other had but one. So for a while the attention of every British officer was turned to the colored people. They promised the poor negroes freedom and a country where their rights would be respected. They told our ancestors of their hardships here; that the war would profit them nothing if the Americans become victorious, but if the British gained, they would all be freed, and rather than fight for their old masters, whose sole object was to bind the chain of slavery everlastingly around their necks, they ought to help the British, from whom they may look for succor in all future ages. To the invitation of the British, thirty thousand slaves attended. And this circumstance caused the British to gain control of South Carolina. As long as the slaves stayed with the Americans there was no fear that a British camp could remain on South Carolina's soil. But when the colored men that rendered such valuable services to South Carolina in the beginning of the war, joined the British, South Carolina became a

British camp. Starvation found access to the doors of those that were once rich. The fields suffered for a long while and calamity itself raged all over the State like a mad lion. The situation in South Carolina was very trying. The slaves having divided by one part going to the British, the house of public safety fell. For a while the lives of men, women and children, hung on the issues of the war. A few years of British conquest ended in an American victory. The slaves that first joined the British went with them in the latter's retreat. The poor slaves were in search of freedom, and as they could not find it on the soil of South Carolina, they sought it at the hands of the British. They were sent to the English Islands of the West Indies and were since made subjects of the British empire. At the close of the Revolutionary War, there were one hundred thousand negroes in the State of South Carolina. And when South Carolina ratified the Articles of Confederation in 1788, she placed all her hope upon these slaves. If there ever was a time in the history of South Carolina that the colored people ought to be freed, it was at the close of the Revolutionary War. If the white people of this State could form no idea of the misery of slavery by the visible suffering of the poor slaves, they certainly did from the abject condition in which they groaned under the British Government. When representatives from all the States met in Philadelphia in 1787,

the subject of slavery was taken into consideration. The delegates from all the States except South Carolina and Georgia, were inclined to the abolition of slavery. Some that were not in favor of emancipating the slaves, tried to restrict the slave trade by law, forbidding any more slaves to be brought to this country. But to this proposition the delegates from South Carolina, said, "South Carolina can never receive the plan if it prohibits slave trade." Horace Greeley in his "American Conflict," says, "The convention would have at once and forever prohibited, so far as our country and her people were concerned, the African Slave Trade, but South Carolina and Georgia were present, by their delegates, to admonish, and if admonition did not answer to menace, that this must not be." So having succeeded in making slavery one of the corner-stones of the American Government, South Carolina called a convention of her own which assembled at Columbia, in January, 1788. In this convention, General Charles C. Pinkney said, "I am of the same opinion now, as I was two years ago—that while there remained one acre of swamp land uncleared in South Carolina, I would raise my voice against restricting the importation of negroes. * * * The Middle States and Virginia were for immediate prohibition. We endeavored to obviate the objections which were urged in the best manner we could, and assigned reasons for our insisting on their importation which

there is no occasion to repeat, as they must occur to every gentlemen in the house; a committee of the States was appointed in order to accommodate this matter; and, after a great deal of difficulty it was settled, on the footing of the Constitution. By this settlement we have secured an unlimited importation of negroes for twenty years. Nor is it declared when that importation shall be stopped; it may be continued. We have a right to recover our slaves in what ever part of America they may take refuge. In short, considering all circumstances we have made the best terms for the security of this species of our property it was in our power to make. We would have made better, if we could; but, on the whole, I do not think them bad." (See "Elliott's Debates," Vol. IV.) This convention made slavery the foundation of the government of South Carolina. And the people heartily accorded with all the convention did. South Carolina thought that it was an open violation of the laws of nature for her sons and daughters to groan under a foreign yoke; she registered an oath in Heaven, that the King of England should no longer rule her; she appealed to the God of Heaven to sanction her in this resolve; she entered into the Revolutionary War, and by the aid of her negro slaves she came out, after much hardships and toil, with victory, freedom and honor on her banner. After gaining her independence, she had not the gratitude to thank the poor slaves whose services she enjoyed in her hour of

peril and need. Most of the Northern States had freed their slaves on account of the invaluable services the slaves rendered the Union during the war in question, and because it was due to justice, gratitude and religion that, as the Americans gained their independence, the slaves that helped them to gain it, ought to be rewarded with freedom, if not with all the privilege of that independence. George Washington advised the South to liberate her slaves. The voices of other patriots were heard in the same direction. But the voice of freedom failed to be adhered to in slavish Carolina. Freedom herself had to leave the State and seek another home. Brazen slavery had now taken the highest pinnacle in the land. And when the year 1800 arrived, South Carolina entered the nineteenth century with slavery as her chief pillar of support and the corner-stone of her government. The production of cotton increased the desire for slaves. The more cotton was made the more slaves could and would be bought—the value of slaves being in proportion to the value of cotton. For when the price of cotton was ten cents per pound, the price of an ordinary slave was ten hundred dollars. And when the price of cotton rose to eleven, twelve or thirteen cents per pound, the price of a slave was respectively eleven hundred, twelve hundred and thirteen hundred dollars. The invention of the cotton gin awoke a new desire for slaves. A new era began to dawn in South Carolina. Cotton became

the god of the land, and as its cultivation, among others, was the occupation of the slaves alone, slavery became the darling object of all. And about the year 1825, its principles became an important course of the study of philosophers, statesmen, and divines. A school was organized where its doctrine was taught, and where the studious seeker could find gratification to every inhuman desire of his vile and rapacious heart. The white youth of Carolina were imbued with the principle of slavery as taught by Calhoun, Hayne, Legare and McDuffie. But Calhoun was the chief of them all. He thought it was his mission on earth to propagate the cause of slavery. And as Paul, the Apostle, labored for the dispensation of the Christian religion, so did John C. Calhoun labor for the dispensation of African slavery. Like Mahomet he was the champion of an evil doctrine. And as Lord Bacon discovered new and everlasting principles on which science and arts will rest eternally, so has John C. Calhoun discovered new and everlasting principles on which slavery will rest in the mind of many for an indefinite time. As Socrates, Plato, and Aristotle instructed the youth of Athens in knowledge, so did Calhoun, Hayne and others instruct the white youth of Carolina. Slavery having been well grounded in the mind of the white people of South Carolina as a divine blessing and the mission of the negro race, it was thought that it never would be abolished. The

Legislative Hall, at Columbia, was made a pandemonium where scheming demagogues made laws for the encouragement and perpetuation of the institution of slavery. Politicians, throughout the State, guarded carefully the interests of slavery. The forum of South Carolina was often called upon to resound to the appeals of slave-loving statesmen. They continued in their march of sin and shame till a voice from the North called them to halt. The voices of Sumner, Garrison, Hamlin, Morton and others, came from the far North to the rescue of the poor slaves. But their voices fell upon deaf ears. Every attempt from the North to free the slaves was met by bold and strong opposition. Act after act was passed in the Legislature encouraging slavery, and Governor Adams, just before the war, insisted upon the Legislature to reopen the slave trade. This suggestion was met with universal approval by the eager populace. The courts of the State knew justice only in the form of slavery, and law was interpreted in the best manner that could benefit a slave-loving people. No less zealous for slavery were the clergy than the laity. The church was made the arena where the so-called divines supplicated the mercy of a just God upon the institution of slavery. The Holy Bible was made to uphold the raging system. And religion was known only as a twin of slavery. Thus the "sum of all villainy," continued, till the year 1860, when South Carolina put into execution the threats she had made

thirty years before. She thought that she had better leave the Union and establish an empire of her own, whose political, religious and literary foundations were to be built on African slavery. With this darling object in view, she rebelled against the Union and was subsequently joined by her other slave-holding sister States in establishing the afore-mentioned kingdom. The consequence of this rebellion drew the rebelled States in a mighty war with the United States. And after years of hard fighting, death, bloodshed and many other indescribable and calamitous events, the war resulted in victory to the Union and emancipation to the slaves. So ended slavery, after it had lived in the United States two hundred and forty-three years, and in South Carolina one hundred and ninety-three years. It was killed by freedom and was buried by the sons of liberty throughout the land; it was buried in the barren soil of some dark and lonely valley, and doomed to rise no more; and if it rise at all, it will rise at the bar of judgment in the persons of Pinkney, Rutledge, Butler, Calhoun, Hayne, Legare, Hammond, Hampton, Preston, Simms, Brooks, Rhett, Chestnut, Adams, Spratt and others, to answer for its ravages on the colored people of South Carolina. Slavery has divested us of all rights, human and divine. It has made us a wandering people, beloved by few and hated by many, and whom the load of wrong, oppression and inhumanity has almost wagged into atoms. We hold slavery respon-

sible for our past state of degradation, our present condition of baseness and inferiority and our future conflict. It has weakened our morals and crippled our religion. It has made us an outcast part of the human family.

CHAPTER VIII.

RELATION BETWEEN MASTER AND SLAVE.

THE slaves were the property of the master to whose will belonged their earthly fate. As such, they could be bought and sold like any other kind of merchandise. The most of the money that was made in South Carolina, was made by manual labor. If the master was farmer, the slaves would do all the work on the farm—the most reliable ones among them were given all the positions of trust on the plantation—such as “overseer,” “driver,” etc. The master would raise up, among his slaves, some whose occupations were carpentry, masons, smiths, caterers, coachmen and all other trades that require manual labor. On the farm were taken all that were just able to work. The poor slaves stopped not for the heat of summer, nor the cold of winter. Barely clothed and fed, they had to face the chilly breeze of winter to prepare the plantation for the crops. Men and women were, at times, placed at the same occupation. The raising of stock was another important duty incumbent on the slaves.

We split the rails; we fenced the crop,
We also ditched the land;
Even the work of the blacksmith shop,
Was done by our own hand.

We plowed the land; we sowed the seed
 Of cotton, rice or corn,
 And all the work the plant did need,
 Was done by the hands of our own.

We did build houses small and large,
 With railings round the yard,
 But we for them, could make no charge,
 Although we labored hard.

The bridges, railroads, great and grand,
 Running to and fro,
 Were partly built by the negro hand,
 But this ye all do know.

In all the wars this country had,
 As some historians say,
 To the nation's guard, the blacks did add,
 Without any delay.

But, ah, the treatment the slaves received! Their least neglect of duty would cause a chain to be bound around their necks and their bodies whipped. Blood was made to run from their backs like water from a fountain. At times, the most valuable part of the masters' property was put in the care of the slaves. When the master and all of his family would make their sojourn, during summer, at the springs or mountains, they left their premises with all its valuable contents of gold and silver in the care of their slaves. The family, while on their summer tour, would be attended by one or more servants, who took care of their baggage and their children. And it is a fact that the colored women did more for the raising of white children than white women. In the old days of

South Carolina, it was looked upon as an infamy for a member of the aristocratic society to be seen suckling her babe. The natural and essential greed of the little white infant was gratified at the breast of a negro woman. Well might the descendants of Rutledge, Pettigree, Pinkney, Ramsay, Butler, Marion, Sumter, Hampton, Hayne, Calhoun, Legare, Simms, and all the other high "bloods" of South Carolina look upon the colored race with a feeling of love and reverence, for it was owing to our poor mothers that their foremothers and fathers received the requisite attention while in helpless infancy. Who attended to the white woman while she was lying in her bed of affliction, if it was not the colored woman? Who took care of her children? who fed them? who dressed them? who suckled them? When the mistress gave entertainments, she called upon her colored servants to prepare the house for the reception of her guests; to prepare the dainty and palatable food for the table; and to attend to the gay company while they were enjoying themselves with the pleasant entertainment. And while the proud mistress sat in her elegant room, enrobed in gold and silver, with jewelry glistening before her eyes and wealth dancing in her lap, she left all her household duties to be performed by her trustworthy servants. Before the locomotive was invented all kinds of freight and passengers were transported by stage coaches, wagons, etc., and for a long time Charleston was the only trading town in the State.

Farmers, in those days, sent whatever produce they had for sale to Charleston, by wagons, where they purchased all of their supplies. The colored men loaded the wagons, drove them to Charleston, sold the contents and returned to their master, with the purchased supplies in safety and to his satisfaction. It was the colored men that brought all the goods for the country merchants from the City of Charleston before the cars were put in operation. Thousands of dollars were put in their care, but they proved themselves to be honest men. In whatever sport the master engaged he would take along his negro servant; while he chased the game of the forest, his servant assisted him, and when he engaged in horse-racing he looked upon his negro rider for the winning of the gold cup or the purse of a thousand dollars. On the race-track millions of dollars were made by negro riders, and thousands of negro lives were lost. In time of war, the black man and black woman were all the white people had to rest their lives and their fortunes upon. We have already stated that the colored people assisted in driving the wild Indians away in the early days of old Carolina. We saw of what indispensable value the colored people were to the whites, during the Revolutionary War, and in the war of 1812 they were of no less value. They assisted their masters in the great battles of Chippewa, of Bridgewater and of New Orleans. In the Mexican War every soldier of wealth had his negro attendant.

And when the city of Mexico was taken, some colored men from South Carolina were there, who stood by the sides of their masters amidst the fatal blow of the bullets, the groans of the dying and the fall of the dead. When the Confederate War came, it met the colored men of South Carolina ready to render all the aid they could to their masters and mistresses. In the afternoon of the 12th of April, 1861, South Carolina, fired the shot that practically signified her determination not only to separate from the United States, but to break up the Federal Union. Fort Sumpter, garrisoned as it was by seventy Union soldiers, under the command of Major Anderson, was fired at by seven thousand men. Then and there began the Confederate War. South Carolina soon became an armed camp. Nearly every white man in the State from fifty years of age down to sixteen or eighteen, shouldered his gun with the expressed purpose of dying for South Carolina. And as the Spartan mothers rejoiced in their sons going to war, so did the white mothers of South Carolina glorify the names of their sons who had gone into the Confederate War. The voice of war called the brave men of Carolina to the fields of old Virginia. Every soldier of wealth was attended by a colored servant, who took care of his master's baggage, and at times did his cooking, his washing, etc. And thousands of negroes were engaged during the war in the service of the Confederate Government, making fortifications, etc. While the masters were in

the war, their wives, their children and their property were placed in the care of the slaves. It was the slaves that continued to make the crops, that fed the soldiers on the battle-ground. When the sad tidings of her husband's death reached the white lady, she found consolation only in the belief that she would be taken care of by her slaves.

We now return to the treatment the slaves received. Marriage was formed among them and children grew up who were perfectly ignorant of the world, of happiness and bound to that state of misery in which they met their parents. Slaves were sold from one country to another, making extensive the horrid traffic. No more than an article of merchandise were they. Men were sold from their wives and children without an imaginary hope of ever seeing them again. In vain did the sorrow-stricken wife plead for her departing husband. In vain did the husband ask to remain but a few moments with the wife he loved so well and the loved ones that were wont to rest upon his knees. The voice of distress was not heard. The holy bond of matrimony was now broken. Husband and wife who lived together, like Isaac and Rebecca, for years, were now separated; the departing husband or wife could hardly bid farewell to his or her consort. Overwhelmed with sorrow, each stood in grief, tears filled the eyes of each, and their groans were heard afar off. Ere few moments passed, the husband or wife was thrown upon the cars, and having bidden adieu to companion, chil-

dren and friends, was taken to the shore of some other region. Children were taken from their parents like vermin from the forest. The mother seeing her beloved daughter sold away, ran about like a frantic deer, finding no rest even in the hope that they would meet again.

Much was done by the slaves to rid themselves of this system. In 1833, the slaves of Charleston devised a scheme for freeing themselves and taking the city. They met and chose Demvesy, one of their number, as captain. Demvesy drew up all the plans in "the best military manner," says Simms. But before he could put them into execution, their designs were made known to the whites. All that were concerned in the plot were taken up, convicted and twenty-two able-bodied, brave and liberty-loving men suffered death at one and the same time on the gallows.

CHAPTER IX.

EMANCIPATION.

ALTHOUGH the Emancipation Proclamation was ordered in 1863, its effect upon the colored people of South Carolina did not take place till the fall of the Confederate Government in 1865. At that time the State of South Carolina contained four hundred and two thousand colored people, the most of whom inhabited the low counties. The memorable march of General Sherman through the State carrying along all the slaves of some sections, will never be forgotten. Having landed around Charleston and Beaufort, all the young men were enlisted in the United States army. Many exhibitions of military quality were made by the newly enlisted colored soldiers. It was not till about August of 1865, that the colored people in the upper part of the State knew anything about their own freedom. The day that saw the chains of slavery fall from our necks was a day of thanksgiving, joy and jubilee. It was a day ever wished for by our forefathers, but which they never expected to see. A gale of joy went over the land, carrying the boon of freedom to the door of every cabin; old men rose with bending knees and stooping back to receive

the tidings of their redemption ; old women joined in one continued shout of joy ; and in the midst of these imposing scenes, clapping of hands and hallelujahs were heard from the young ; all fell in convulsions of joy ; and the cries “ thanks to God ! ” deafened the ears of all. It is striking to see how quietly the colored people accepted the pending issue. No avenging hand did they raise, neither did they lose any of their past courtesy for the whites, because of their freedom. They paid and are still paying the whites the same respect. The colored people of this State were now thrown before the country on their own resources. Inhabiting a country of devastation and poverty, they were subjected to all the calamity attendant on such circumstances.

CHAPTER X.

THE STATE GOVERNMENT IN THE HANDS OF THE COLORED PEOPLE.

THE Congress of the United States having invested all persons, irrespective of race, color, or previous condition of servitude, with the rights of suffrage, the colored people of South Carolina became partakers of the same privileges. Without education or capital they entered upon the arduous duties of government. A Constitutional Convention was called by the commandant military officer of the State. The delegates to this Convention were elected by the people, each county in the State being represented in proportion to the number of its citizens. The convention met in the city of Charleston, January 14th, 1868. It was composed almost entirely of colored men, many of whom, with a majority of the white members, were from the North. The views of many colored members of that Convention on the principles of government were remarkable. The leading colored delegates were Delarge, Rainey, Elliott, Car-doza, Smalls, R. H. Cain, W. E. Johnson, Nash, Hayne, Whipper, Ransier, Swails and Purvis. The Convention was composed of some very promising

young men, such as S. J. Lee, of Edgefield, Jones, of Georgetown and Samuel Lee, of Sumpter. And having given to South Carolina a Constitution that recognized the right of all men, irrespective of race or color, the convention adjourned *sine die*. Such a Constitution South Carolina never had before—a Constitution giving to all men their rights. With this Constitution the people proceeded to the organization of the general State Government. A political party was formed as a part of the great National Republican party. To this party all the colored people belonged. A general election was held for the purpose of electing officers for the various offices under the State Government, including also the election of Representatives to Congress. The result of this election gave the Republicans sole control of the State Government and as much of the National Government as South Carolina was entitled to. The various officers elected, being duly qualified according to law, at once entered upon the discharge of the duties of their respective offices. The General Assembly met in the city of Columbia, on the twenty-fifth day of May, 1868, and with Scott as Governor, entered upon its duty. The Legislature was composed of one hundred and fifty-six members, of whom a large majority were colored men. The most of the county offices were filled by colored men. The scene at the meeting of the Legislature, as well as over the whole State in general was significant and striking. A race inured to all unfavora-

ble circumstances of servitude, had now become rulers of a State, and especially their former masters, so to speak. No one thought that fortune would ever have brought such a day and such a scene. The Legislative Hall, where the proud and haughty sons of Carolina once sat, was filled with the dusky sons of Africa. And the Hall that was once made to ring by the voices of Calhoun, Hayne, Legare, Porter, Spratt and Moses, now echoed to the voices of Swails, Nash, W. E. Johnson, Jones, Whipper, Smales, S. J. Lee and Bowley. Aside the Governor sat Alonzo J. Ransier and on the Supreme Court bench sat the learned negro and doctor of law, J. J. Wright. Cardoza, with grace, presided over the Department of State, while Purvis wielded the military department. The State was represented in Congress by Elliott, Rainey, Cain, Ransier and Smalls. These distinguished gentlemen rendered our race and country great service on the floor of Congress. Their speeches in the grand council of the nation will ever be remembered for their logic and eloquence. The republicans held control of the Government until 1876, when, after the memorable campaign of that year, the sovereignty of the Government was taken out of their hands. Thus ended the republican dynasty in South Carolina, which began in 1868, and ended in 1876.

We will now make a few reflections on the republican administration in South Carolina. The period in which the colored people held the government of

South Carolina, has called forth more speculation than the administration of any other State of the Union. No period of any other people's history is more celebrated for abuse and condemnation. It is called a period of robbery, profligacy and inhumanity, which ended in devastation and poverty. They say that our politicians were miscreants—wicked outlaws whose only object of desire was the usurpation of the State Government whereby they could gratify their greed of everything that disgraces humanity, society and law. It is said that for the depredation done the State by colored statesmen, the colored people should be forever excluded from managing the State Government; that what they did has caused a curse to be put upon this people, for which they can never receive atonement. We confess that the republican administration of South Carolina was a very bad one. It was one whose management was destructive of society. And it is true that it was a period of robbery. But admitting this, we ask the question can the colored people of South Carolina be charged for what their representatives did while in the proper discharge of their duties? We do not think it a good policy to condemn the people for everything their representatives do. Those who perpetrate crimes should suffer for them themselves. Every man is held by God responsible for his own acts and not the acts of his agent. The colored people of South Carolina cannot be held responsible for the crimes done South Caro-

lina by the republican leaders. Our character is not in the least degraded by this circumstance. Was the character of the Roman people blemished by the depredation of Tarquin, Appius, Claudius and all that host of profligates, who labored under regal, republican and imperial Rome for the downfall of all that makes society happy? Take the frauds done by leading men of modern countries, our own, for instance, and ask yourself the question, does the perpetration of these crimes affect the integrity of the people generally? Does the shocking and scandalous Mobilier fraud which was done by our best statesmen and citizens, in the slightest degree, injure the nation in point of character? Does the alarming and incredible Star Route fraud injure the American people generally? We think not, and we think that we can find others to think so too. Now for what the republican officials did to South Carolina, we are not morally responsible. We join justice in condemning them as guilty miscreants who were utterly unfit for the high trust confided to them. We say that the moral sentiment of all Christendom ought to cry out against them. But, in saying this, we mean only those that did the crimes. Let them suffer for what they did to South Carolina, and not their innocent constituents. We cannot see why such great outcry was made of what the republicans did in South Carolina. Say they robbed and did everything that injures mankind; what can be made of it? Of course, it is wrong, but

what great effect does it make? We challenge the most accurate historian on earth to show us a government in which there was no fraud; show us the society formed of mortal man, ancient or modern, religious or secular, in which there was no fraud? The history of every country is filled with men who robbed their country and people, and it is no astonishing thing for such to be found in the history of our State and people. If the colored people failed to carry on the State Government properly, they did no less than any other people, because it is very seldom that a government is carried on in such a manner. The science of government being the most intricate part of human knowledge, is very imperfectly understood even among an enlightened people.

CHAPTER XI.

THE KU KLUX CONSPIRACY.

AS soon as the colored people gained control of the State Government a power was put forth by an element of the whites to divest them of the rights of suffrage and assume complete and permanent control of the State Government. This power appeared in 1868, just before the Presidential election of that year. The space of its action was in the upper part of the State. Styling themselves Ku Klux, numerous citizens of the upper counties rose, organized a society whose only object was the deprivation of every right the Constitution guaranteed the black man. The general Society of the State was divided in parts, to each of which the name Klan was given. There was to be a Klan in every neighborhood in the State. This society objected to colored persons joining it. Each Klan had a chief and a knight hawk, the one to preside, the other to execute orders. The Ku Klux did not enter upon their operation till after the election of 1870, although they had caused blood to be shed in the election of 1868 and 1870. Now, the means by which the Ku Klux were to gain control of the State Government were the whipping and

killing of the colored people. They had determined that these were the only means to be put forth, not thinking at the same time, how extremely cowardly they seemed. Without consulting their conscience or listening for one moment to the appeals of justice, they entered upon their mission of death and bloodshed. Every member of a Klan was disguised in a gown and was known only by certain numerals. Their time of action was night only. To carry out their purpose they would enter the house of their colored neighbor, drag him out, as though his person was no more than that of a dog, and in spite of his entreaties for mercy, scourged him like the Saviour was scourged upon the Cross. Their acts drew forth terrible apprehensions. With a determination to carry out their purpose, they resorted to every means known to civilized and barbarous man. The whipping of men in the presence of their wives and children was as common and as sure as the rising and setting of the sun.

The arms that were placed in the hands of the colored militia companies were sought for by the Ku Klux. And in the midst of silent night, while all nature was enjoying rest, colored persons were taken out of their houses and killed, because they voted the republican ticket. Whether this was a land of liberty or slavery was not known, for one could not enjoy the comfort of home or family in perfect satisfaction. The return of night brought nothing but terror to the

mind of every colored mortal that inhabited South Carolina. They continued with unrelenting hearts in their pursuit of intimidation, whipping and killing, until their acts drew forth the attention of the United States and State authorities. But, ere this was done, much blood was shed, many wives became widows and many persons sought homes in the far West. The United States authorities having laid hands on the members of the Ku Klux Klans, brought them before the courts for intimidating, whipping and killing divers descendants of the African race. The case was decided in the conviction of many. So ended the Ku Klux Conspiracy. During the time of its action, the colored people often repelled its invasions by some of the most daring efforts. In the County of Chester, the colored people assembled and invited the Ku Klux to a fight, and in Union County they did the same. Many brave men of our race fought for their rights till death.

CHAPTER XII.

THE HAMBURG MASSACRE.

THE most bold, daring and barbarous attack against the liberties of the colored people of South Carolina, was committed by the white people of Hamburg, South Carolina, July 4th, 1876. That year, while every true American was expected to have the welfare of his country and people nearest his heart, and while on that very day, the memorable fourth of July, men and women flocked to the birth-place of their country to commemorate its birth, to pay homage to her patriots, living and dead, and to set a barrier around the liberty of America, certain whites of Hamburg, with opposite purpose to the nation's, tried to prevent the parade of a colored militia company on the streets of Hamburg. To carry out the purpose of their trial, they fired upon the colored militia and demanded the surrender of their arms. The arms of this regularly, lawfully organized militia was given by the State of South Carolina, and the State alone had a right to call them in. It was, then, an outrage not only upon the colored people of South Carolina, but upon the civilization of the age and the liberties of America. The story goes thus: A white man was

riding in his buggy up the streets of Hamburg, and having met this company, demanded of it the entire space of the public highway. With this demand the company refused to comply. This incident drew forth most of the whites of the community to the ground of its action. Then an attack began which resulted in the killing of some, and the maiming of others. The colored people though unaware and unprepared for the attack, defended themselves well and successfully, till they were subdued by the united force of the whites. The report of this massacre was shocking to the people of America, and it immediately met the condemnation of the whole nation. A convention of colored men assembled in Columbia, and laid this outrage upon our rights before the world, and raised the voice of indignation against it.

In the same year was the Ellenton riot, by which numerous citizens of our race were put to death for political purposes. And even in Abbeville County, colored persons were taken in the woods and hanged by private parties for suspected crimes.

THE END.



